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DR. P. BRAUN, 2701 Woolworth Ave., Omaha, Neb

HOW SHALL I CURE MYSELF.

A Practical Course of Lessons in the Art and Science of
Self-Healing.

BY P. BRAUN, PH. D.

III—THE CURE OF MORAL WEAKNESSES.

[CONTINUED.]

THE CURE OF THE TOBACCO HABIT.

I have told you that nature has given you all the strength and will power necessary to work out your destiny. As long as you do not want to give up smoking, chewing or snuffing tobacco, you are not ready to give it up. The desire must come from within yourself. When it comes then you must take it as an indication that you are to unfold some of your latent strength and overcome the habit. When we see a bud we know that within it slumbers the life and power which brings the leaves to light. So when you feel a desire to give up any bad habit it is a sure promise that behind it is the power and the will ready to realize your wish. Do not fall back, then, and say "I have no will; the habit has grown so strong in me that it is complete master over me." It is a lie. What is there in heaven or earth that can master a human soul without its consent? The Roman emperors have killed thousands of Christians, but they could not

make any but cowards betray their faith. They could destroy the body, but with all their power, they could not master their souls. And for you to say that a weed could be stronger than the power of God within you is blasphemy.

The proper way to manage this matter is to stop the use of tobacco once and forever. Do not make any compromises and smoke one cigar a day only, or one only after each meal. There is an old proverb which says "Give the devil a finger and he has you whole." Now, I am not given to quoting proverbs at every turn, but some contain a great deal of truth, and so does this one. It means that you should not make any compromise with any evil tendencies or desires. Nothing but absolute refusal to have anything to do with them will overcome them.

Never mind if the old habit, which after all is more a mental habit than a physical one, makes a fuss for a time. Many fall back after they have abstained from the use of tobacco for a few days, simply because they find it easier to quiet their consciences than their fussy and perverted appetites. And so they puff and spit away again, never dreaming that they have lowered their self-respect and weakened their will still more.

Ah, thou divine, god-like soul! What a clown thou makest of thyself! The royal robes of mastery and power await thy donning, and thou clothest thyself in cheap calico. Thou art invited to feast with the gods, and thou art satisfied with a mess of pottage.

Now, my brother, there is no help for it. Either you will be master or slave. You will either assert yourself or allow the old suggestions to rule you. Which shall it be? A few days or a week of a little discomfort and the victory is won. Say, and keep saying it: I am master in my own house. My senses and my appetites are my servants. I *will* rule them.

I am soul, an image of the Universal Over-soul, and my will is a part of the Great Will that causes the Universe to be. Nothing can prevail against it when it makes for the right and the good, for then it is in line with the universal tendency that always makes for Good.

There is a belief prevalent that stopping the use of tobacco will make one sick. This is not the case. Never fear such a result. On the contrary, it will make you healthier, more self respecting and stronger mentally and physically. The exercise which your will gets in overcoming will also strengthen this.

The body and its appetites will begin to recognize its master, the soul, and it will be easier to overcome other things, disease included, for the strengthening which your will has received.

It is best not to make any compromise with the habit, but if you find the craving too strong you may chew some arrowroot. Chewing gum or taking a piece of peppermint will also help in neutralizing the craving for the time being. You will find the craving the strongest after meal times, but it will grow less and less every day.

The nicotine in your system will be carried out gradually and your body will become pure and clean. In order to hasten the elimination of the nicotine from your system, your bowels should be kept in good condition by flushing them frequently. You should also take a bath at least every other day for the first week, and twice a week thereafter. A turkish bath combined with massage is excellent. The breathing exercise recommended under "The Cure of the Liquor Habit" will also be found a help after meals when the craving is at its worst.

You may say, "This is all very well. It is easy to give advice, but to follow it is another thing." Don't think, my brother, that I am speaking at random. I myself contracted the habit of smoking while only

fifteen years old. I was a slave to it for fourteen years. When I came into the new thought, and new ideals and aspirations were awakened in me, I felt that the use of tobacco was incompatible with these ideals and I cured myself. So you see that I am speaking from experience and can assure you that what I and others have done you can do also. Therefore make up your mind to stop the use of the weed today and never yield to the old perverted appetite. You can do it if you want to. Faint heart ne'er won fair lady nor anything else desirable, and if you ever aspire to be a master in the truest sense of the word, you must assert yourself and claim your right to rule your kingdom. In making this beginning you will prove yourself worthy to be a true son of the Master of the Universe, your Divine Source.

THE CURE OF THE LIQUOR HABIT.

This is a somewhat more serious affair, especially when it is a case of drunkenness in its advanced stages. But so supreme a power is the human will that it can even accomplish this. It has been done often, and there are illustrious examples among new thought people. The Salvation Army people may be proud of their record in this respect. Many a one who had seemingly been beyond the reach of any other help has been raised out of the gutter by the lowly workers. I have seen them myself, the reclaimed ones, with new expressions in their features, the old hard lines softening more and more, and a newly awakened manhood showing in their faces and bearing. I trust that few who see these lines will need my advice, but I am giving it for these few, hoping that it will be a signboard for them which will lead them out from the slavery of a degrading habit into freedom, happiness and peace.

As in the cure of the tobacco habit; the patient must make up his mind to stop once for all and over-

more the use of intoxicating beverages. Prayer, strange to say, will not help him very much, as it is a confession of weakness, and as long as we affirm that we are weak and lean upon outside help, we are not in condition to conquer. What we need is the recognition of the fact that the Father knows the needs of His children and has provided for them from the beginning. It would be absurd to create beings and not give them the power to overcome the obstacles and temptations which may confront them in their journey through life. And the Universal and Infinite Intelligence never made such a blunder. Christ said that we need not beg of the Father to give us that which we needed, because he had already given it. But what we do need is a firm belief in this fact, a firm belief that the Father has not left us to fight our way without giving us the weapons to do the fighting with. My dear brother, if you are the one that needs help to conquer this habit, know that the help is within you. Just as the plant has all the powers to unfold within itself, so have you. Use your will and you shall conquer. Let me tell you that although many have written me that I had freed them from the liquor habit, *they did it themselves*. In no case could I cure one in whom I failed to awaken the belief in the power of his will and a determination to use that will. Not I, but the Father did the work, that is, the universal Spirit that is in us all. People have asked me to treat relatives and friends for the liquor habit without the knowledge of the one so treated. I had to refuse in every case to do so. I feel free to treat people for any physical ailment without their knowledge, because I know that everybody *wants* to be free from disease. But with moral weaknesses and bad habits it is different. Many would be very indignant if they knew that I was making an attempt to influence them without their consent. And I am bound to respect the freedom of the human will.

Anyone has a right to go to the bad if he chooses in the sense that he is free to do so. God does not interfere with the freedom of his will, and as long as he merely injures himself I have no right to meddle with him.

I know that some will make an attempt to reform after they have been persuaded into it. But such attempts are seldom made in the right spirit and will not last. The patient must be thoroughly sick and tired of his habit, and the resolve to reform must come from within himself before he can accomplish his liberation.

Some have asked me to cure them merely to "please their wives." They did not make the slightest attempt to co-operate with me. They went on drinking as usual. If I could free them from the habit through some magic or witchery, well and good. If not, then good also. I tell you, my friend, that you need to hope nothing from magic or witchcraft. It will not help you as long as your mind is running counter to them. Your own will and desire is the strongest. No one can influence you unless you want to be influenced. Hypnotists know this to be a law and there are few exceptions recorded.

If you can join your will with the will of others, you can do so with benefit to yourself, but first your own will must be firmly aroused and fixed. There are a few external means which you can employ, and it is now in order to describe them. After you have made up your mind to stop humoring that perverted taste of yours and cease drinking intoxicating liquors, even though you die in the attempt, you are ready to employ these other helps. Should you die you will have the consciousness of having died in a good cause at least. But I assure you that you will not die. You will become more living as time goes on and you conquer.

Go to some massage healer, or take a Turkish bath.

Tell the operator to have a bowl of fresh milk ready. After you have been kneaded all over, let the operator rinse out a sheet (not too dry) in the milk and wrap it around your naked body. Then let him wrap wool-ep blankets over the sheet and allow you to get into a good sweat. This opens the pores of the skin, and the milk in the sheet will absorb the the alcohol which comes to the surface along with the perspiration. This process of sweating may be repeated once or twice. Next day you allow yourself to be kneaded again thoroughly and go through the whole process as the day before. In about three or four days you may try it once more.

The bowels must be kept open, and where it is impossible to go through the operations just described, a warm bath should be taken several times during the first week, and twice for a few weeks afterwards, for you want to get rid of the alcohol in your system as soon as possible. Then you should make the following breathing exercise from six to twelve times after each meal.

Lay on a bed perfectly flat on your back without a pillow under your head. Take a deep breath (not too full) and hold it. While holding it, move that portion of your anatomy between the lower ribs and the navel inward and outward in as quick succession as you can comfortably. In other words, CONTRACT and EXPAND that part of the abdomen. When you can hold the breath no longer, exhale slowly and completely. Inhale again and practice as before.

All hunger is felt at the pit of the stomach. It is caused, we are told, by a lack of blood there and the exercise described above will agitate the stomach and cause the blood to circulate more freely, which neutralizes the hunger for alcoholic drinks.

If the craving becomes very strong at any one time, eat some fruit.

Habits must be cured in a manner analogous to that

in which they have been created. When the warm weather opened last spring I became very thirsty. While passing a drug store on my way down town I stepped in and took a glass of Vichy water. When I passed there the next day, I happened to be thirsty again and took another Vichy. The third day I was not thirsty but felt a decided temptation to stop and get a glass of Vichy. I did not do so, however, but the desire annoyed me for some time unconsciously. I felt a certain want, as if I had failed to do something which I ought to have done. When I realized the situation, I said: "My dear throat and palate, you must quit. I am master and I will not allow you to rule and dominate me. If you are really thirsty, you will please have patience until we have an opportunity to get at some water."

While passing the drug store the following day I experienced the desire to stop and get a drink again, but not so strong as the day before. I refused, and what was in a fair way of becoming a habit, had I not asserted my power of control, was broken.

In this way, or one similar, you, my dear brother, cultivated a habit which finally got the better of you. The appetite for strong drink became stronger and stronger, until it controlled you because you failed to assert your right to control it. Now you must create a habit not to drink. With every refusal to gratify the old appetite it will become weaker. It will lose faith in its power to control you, while your faith in your power of self-control will grow like a mustard seed. It will soon overshadow the old habit, and while it absorbs all the light and sunshine from above, the old appetite will shrivel and die. Well, bury it, my brother, and your soul will sing an anthem of thanksgiving, for it is working for mastery and freedom. It is claiming its divine birthright and comes into possession of the Father's legacy which was yours from the beginning potentially, but which

never became so actually until you claimed it as your own.

MY SYMPHONY.

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious grow up through the common. This is to be my symphony.—Wm. Henry Channing.

THE EFFECT OF CLIMATE ON THE MIND.

Goethe could always work better during a high barometer. In July and August the secretary of the Academy des Sciences, Paris, receives all sorts of absurd projects by post, and the hotter the summer the more foolish they are. Dr. Mercier of Zurich finds from statistics of Swiss asylums that morbid physical conditions or mental derangements are at a maximum in high summer, a fact which explains why most suicides occur in summer, when the curve for suicides rises to about double the height it has in December. Mr. Chas. Linney of the weather bureau, Illinois, recently showed that crime also attains its maximum in the hot season. Another observation of Mr. Dexter of New York is that a low hygeometric state of the atmosphere increases mental trouble and suicide.

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IV—SOME HELPS.

I am none of those who look down with contempt upon the means which nature has provided for us such as light, heat, pure air, water, etc., but I use them and recommend their use whenever they will be found useful in the cure of disease. We cannot deny that there are substances which have a decided effect on the human body. There is no Christian Scientist living who would venture to take a dose of poison, even though he denies the existence of all matter and the existence of his body along with it. And wouldn't it be a sight to see some of our worthy mental scientists should they attempt to spend the night in drinking "the beer that made Milwaukee famous" in the belief that it would not effect their brains.

There are foods and drinks which do have a pronounced effect on the human system quite apart from the fact that they furnish the materials needed for nutrition. Sunshine will warm us and the cold air will chill us if we are not sufficiently clothed or fed. We need fresh air and water, and why should we not pay some attention to proper hygiene and other things which are helpful? As long as we live in this world we will find it convenient to keep our feet on mother earth though we carry our heads above the clouds.

Although I do not believe in abusing the body and starving it systematically in order to force open the doors of the soul, I do find a course of fasting helpful in some cases. The ultimate goal toward which

we are working is the establishment of the supremacy of the mind over the body, so that we shall be able to cure our ills by mental efforts, but the majority of even the older Mental Scientists are far from having established such as control. Just as heaven is not reached at a bound so will it take time to lead into actual manifestation the higher powers inherent in the soul. For this reason it is well to use the physical props as long or whenever we need them. The invalid does not throw away his crutches until he has re-established full control over his limbs.

The average American lives on rich and concentrated food, and he has not always the good sense to know when he has enough. While he would have no difficulty in digesting his food could he but exercise enough, the sedentary modes of life into which so many are forced, prevent the digestive organs from doing their best. And so we suffer. The system becomes glutted and the bowels will not move. We eat by the clock, and the stomach expects to be filled at certain hours whether it needs it or not. An artificial hunger takes the place of a natural hunger. The digestive organs become overworked and weakened, and we suffer from sick headache, liver complaint, dyspepsia, nervousness, dullness, sluggishness, forebodings, fears and a host of other evils too numerous to mention. Our physicians dose us with medicines and move the bowels by the aid of drugs, but it is seldom that the root of the evil is pointed out and rendered inoperative. We are sent to the sea shore, to the mountains or the watering places in the hopes of effecting a cure. For a time we feel better. We leave our worries and cares behind and this alone has its good effect. The change of climate also helps for a time. But sooner or later we drift back to our old conditions.

In "The Mastery of Fate" I have described a method of flushing the colon which will give relief more

effectually than drugs and the patient does *not* have to suffer from the after effects of the medicines. But good and useful as it is in certain cases, it only has to do with *effects*. It leaves the cause untouched. What the system needs is plainly more physical exercise or more rest of the digestive organs. Exercise is the best, and all who can indulge in it are advised to do so. But many are placed so they can exercise but little. Their chances will lay in giving the digestive tract a rest. I do not advise a restriction in the quantity of food, but in many cases it will be found helpful to go without breakfast. After we have rested and slept we do not need food anyway. It is only after we have worked for some time that we feel the need of nourishment. Some of our grand-mothers felt this and they took only their "warm cup of coffee" in the morning. Now, coffee is only a stimulant and not a food. While it stimulates for a time, it is followed inevitably by reaction. And the stomach has to take care of the coffee. Anything but water will cause the digestive fluids to become active. What some need, however, is more rest, and the best plan is to take nothing in the morning but water. If you need a stimulant, take the water hot. You will feel stimulated without having to suffer the after effects following the use of coffee. If you want coffee, take it at dinner, but nervous people should avoid the use of tea and coffee as much as possible, particularly in the evening, until they have established full control over their nerves.

I will now give you a method of fasting which is advocated by Mr. Butler, although fasting is by no means original with him. I have gone through this fast myself when I first came into the new thought and had developed less will power than I now have. I was troubled with a severe case of dysentery which threatened to turn into bloody flux. I employed a physician for two months without avail, although the

year previous his remedies apparently helped me. I became desperate, and concluded to undertake the fast. The first week I fasted one day, the next week two, and the week following five days. During the time I fasted I took nothing but pure, cold water. Anything else but water, such as tea, coffee, milk, etc., will cause a secretion of the gastric juices which would be injurious.

I did my work as usual except the last day of the five days' fast, when I rested at home. All who undertake this fast should flush the colon with warm water before retiring each night the first three days of the last fast. After an evacuation of the bowels has taken place, inject another pint of warm water, which should be retained over night. Most of the contents of the digestive tract will pass off during the first three days. Ordinarily there is a passage of matter through the walls of the colon which is taken up by the blood, circulated and deposited in the body wherever it is needed. But the larger particles will not pass through. They will be caught by the linings of the colon and held there in smaller or greater quantities. This is apt to form in the course of time a hard coating on the lower colon. It becomes distended and loses its contractibility. Then we have constipation in its worst form. The proper nutrition of the body is interfered with and other bad symptoms follow. The warm water flushings are for the purpose of breaking up and dissolving this crust. Then about the fourth day begins a passage of fluids from the body into the colon, which loosens the particles held in its folds and carries them off. The colon will undergo a thorough cleansing, and in order to get the full benefit of the fast, it must be continued beyond the third day. Five days is about long enough.

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